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ABSTRACT

This training manual demonstrates the utilization of two family assessment tools with American Indian rehabilitation clients. The manual begins with an overview of general systems theory, family systems theory, and family assessment theory. The genogram is then defined as a type of family tree covering at least three generations, offering a map of a family's aspirations, patterns of behavior, roles, demographics, major life events, losses, births, abilities, disabilities, occupations, and communication and relationship patterns. Three types of genograms are discussed. Eco-map assessment is then described as a visual drawing of all resources available in the family system, indicating relationships between the client and the various resources or people affecting the client's life. Instructions are offered for constructing an eco-map. Information is then offered to assist in developing staff members' interviewing and communication skills during assessment. The training manual provides a list of abbreviations, a list of symbols for use on genograms and eco-maps, a genogram interview schedule, informed consent forms, field procedures, and a workshop evaluation form. A bibliography of 54 references is presented. (JDD)

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UTILIZATION OF GENOGRAMS AND ECO-MAPS TO ASSESS AMERICAN INDIAN FAMILIES WHO HAVE A MEMBER WITH A DISABILITY (MAKING VISIBLE THE INVISIBLE)

TRAINING CURRICULUM

1990

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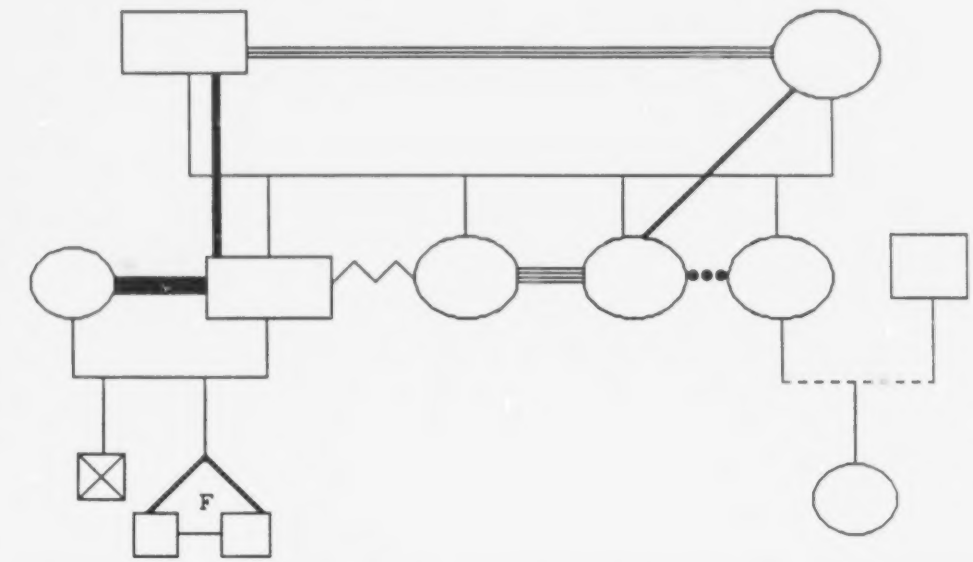
Genogram



PART A

GENOGRAM

1. Introduction

Welcome to this project. The purpose of this project is to demonstrate the utilization of two family assessment tools with American Indian rehabilitation clients. This manual will serve as an instruction guide.

In order to understand the use of these two family assessment tools, one must begin with an overview of General Systems theory, Family Systems theory, and Family Assessment theory and then discuss the two specific assessment tools in that context.

2. General Systems Theory

There are many different theoretical conceptual models from which to view families. One way to approach the family is from the general systems model. Many family therapists have started to approach the family as a whole (Hartman & Laird, 1983). The American Indian family can be viewed by a number of these models to understand its complexity, structure, and function better.

Briefly, general systems models include viewing a family from a particular frame of reference including: (a) whole is greater than the sum of its parts, (b) open and closed systems, (c) relationships between entities, and (d) homeostasis. The general systems theory

> "forces us beyond the limitations of linear thought and language and provokes the use of other models through which complex relationships may be captured and communicated. Visual portrayal, for example, is highly useful for interpreting complex transaction systems. A picture is worth a thousand words. Systems diagrams can not only organize complex data but, on visual examination, can yield new information and insights" (Hartman & Laird, 1983, p. 63-64).

Another theory uses the science of ecology as a metaphor for working with families such as the ecological model. One principle states that a change in one part of the system has an impact on all others parts of the system.

> "Strategies are devised which, insofar as possible, make use of natural systems and life experiences and take place within the life span of the client. Further, the family itself is a natural helping system and thus can be, not just the arena, but the instrument of change" (Hartman & Laird, 1983, p. 72-73).

3. Family Systems Theory

There are two major theoretical bases from which to understanding families. One is family systems and the other is the family therapy framework. Family systems include the following major components:

1. Circular causality -
"a family system can be defined as a group of individuals so that a change in any one member affects other individuals and the group as a whole . . . a circular chain of influence. Every action in this sequence is also a reaction." (Walsh, 1982, p. 9).

2. Nonsummativity -
"the family as a whole is greater than the sum of its parts, and it cannot be described simply by summing up characteristics of individual members" (Walsh, 1982, p. 9).

3. Communication -
"All behavior is regarded as communication (Walsh, 1982, p. 10).

4. Family Rules -
"they provide expectations about roles actions, and consequences that guide family life" (Walsh, 1982, p. 10).

and

5. Homeostasises -
"maintain a steady, stable life: (Walsh, 1982, p. 10).

The family therapy framework includes the following aspects:

1. Family structure/organization (subsystems; spousal, parental, sibling)

2. Boundaries (open or closed)

3. Differentiation (separateness, closeness) (Disengagement, enmeshment)
4. Family authority (executive power)
5. Triangulation
6. Family roles (organized patterns)
7. Family rules
8. Communication
9. Family rituals

The models of family therapy include the writings of Minuchin, Haley, Ackerman, Bowen, Satir, and Whitaker (Hartman & Laird, 1983).

There are different ways to assess family membership, family structure, family roles, relational patterns and other characteristics of a particular family system. It is necessary in human service provision to assess and mobilize the entire range of resources available to a particular family member, particularly in times of stress, change, and adaptation. Their resources may include land (economic and spiritual relationship), livestock (sheep, cows, etc.), natural resources, family members, extended family members, clan relations, neighbors, community people, natural helping systems and other resources outside the family system (e.g., Tribal Social Service, Headstart, Indian Health Service, and Vocational Rehabilitation) (Redhorse, Lewis, & Decker, 1978).

Relatedness in a family is important particularly in an American Indian family because different roles can be taken on by more than one member. For example, when a family member is ill, there may be more than one person, (e.g., "the mother"), who can provide the caretaking. Other family members such as an aunt, sister, sister-in-law, grandparents and other clan members can help with the individual problems over time. In Native languages the word "mother" usually applies to more than one person, and the role of helping, assisting, and caring in time of stress is a shared inter-family responsibility. Clan memberships denote

relatedness and access to other natural helping systems beyond the "nuclear" family system. These clan relational systems can be used by family members.

The American Indian family can be viewed from these conceptual frameworks to delineate differences in the familial systems between different cultures. It is important to look at American Indian families in rehabilitation because by understanding the American Indian family more fully, changes can be made in the rehabilitation system to increase utilization of services and increased successful completion through the complex rehabilitation system by members of diverse cultures.

4. Family Assessment Theory

Family assessment is a comprehensive, systemic process with individuals and family members to obtain past and current information about a particular situation. A

> "broad meaning of the term (assessment) leaves room for evaluating strengths, resources, health functioning, and other positive factors that can be tapped not only in resolving difficulties but also promoting growth, enhancing functioning, actualizing potentials, and developing new resources". (Hepworth & Larsen, 1990, p. 193).

> "Of key importance to the intergenerational assessment and intervention process is the use of the genogram, an intergenerational family road map which is helpful in tracing and understanding the family history" (Hartman & Laird, 1983, p. 212).

Within the context of family systems theory, family assessment is conducted in order to identify family resources, strengths, and needs.

Assessment is a process and product. The process is ongoing and can continue until termination of the case. The products is developed after many sources of information are gathered such as: forms which client complete, verbal reports, direct observation of non verbal behavior, direct observation of interaction between family members, collateral information from relatives, friends, teachers,

tests, and personal experiences with the practitioner. (Hepworth & Larsen, 1990, p. 196)

For our purposes in this training and research project the two assessment tools rely heavily on the clients' verbal reports of their families. The practitioner will also gather information from direct observation of non-verbal behavior and direct observation of interaction between members. When more than one family member is interviewed one will acquire information from relatives or collateral information.

Graphic devices such as genograms and eco-maps are used in this project to assess American Indian family characteristics. These visual devices provide a more effective means of communication between the counselor and American Indian client and his/her family than the more verbal and analytic methods of communication which rely on verbal strategies. This is particularly relevant in light of the visual orientation of American Indians to convey cultural meaning from graphic symbols often associated with sandpaintings, artwork on pottery, designs on blankets and other pieces of artwork found in the culture. Visual symbols are used to represent the traditions and culture of American Indians and provide cohesiveness between people. In addition, non-verbal, visually-oriented psychological assessment instruments have been found to be more effective with American Indians (Sidels & MacAvoy, 1987). It is anticipated that the selection of these two visual tools will enhance effective communication between the rehabilitation service provider and the rehabilitation client during the assessment of family systems, as well as provide meaningful information that will aid human service providers in understanding and working with rehabilitation clients in cross-cultural settings.

Assessing family function should be an essential aspect of developing a human service plan with any family. It is particularly important with American

Indian clients because of the importance of the family unit within the American Indian culture. Two major tools for conducting an intergeneratic.ıal family assessment that will be used in this project are the: (a) genogram, and (b) eco-map. These assessment tools are used within the context of individual interviews with family members.

5. Tool: Genogram

What is it?

A genogram is a family assessment tool which is being increasingly utilized within a variety of disciplines. The genogram was developed originally in anthropology (as "kinship charts") when working in cross-cultural situations to see how the family members were related within a larger extended family context. Genograms have been successfully applied within the medical field to obtain family medical histories on various diseases (e.g., heart, cancer, and diabetes) (Doherty & Baird, 1983). Genograms have also been utilized in the adoption field to assist adoptees in understanding their complex family histories (Hartman, 1979). Families have been conceptualized from an ecological point of view, whereas individuals are best understood within the total situation, giving consideration to their intergenerational family and environmental influences. Over the last few years, genograms have been adopted by family therapists (beginning with Guerin and Pendagast, 1976). Genograms help counselors

> "to elucidate and organize the facts and characteristics of the family and dissect the emotional press in a way that pinpoints the trouble spots in the relationship system. It is to the advantage of both the therapist and the family that this process be simple, and accomplished in a relatively short period of time" (Guerin and Pendagast, 1976, p. 450).

Genograms have been used to effectively summarize information about a family over three or more generations. It is a graphic family tree which records information about family history over time. It provides a visual gestalt of complex

family patterns in an easy to use form. An individual interview with a particular family member is part of the assessment process and a trained person can usually develop a genogram from one to two interviews depending on what specific data one is looking for, and the interviewer's rapport with the client. Genograms are maps of family's aspirations, patterns of behavior, roles, demographic data, major life events, losses, births, abilities, disabilities, occupations, and communication and relationship patterns. Woolf states that "the genogram almost universally helps to solidify family support systems." (Woolf, 1983, p. 235)

Definitions of the Genogram

A Genogram

"is a structural diagram of a family's three generational relationship system". (Guerin and Pendagast, 1976, p. 452)

"A genogram is a type of family tree, a diagram of a family over three generations". (Marlin, 1989, p. 1)

"A genogram is a format for drawing a family tree that records information about family members and their relationships over at least three generations". (McGoldrick and Gerson, 1985, p. 1)

"Genograms display family information graphically in a way that provides a quick gestalt of complex family patterns and a rich source of hypotheses about how a clinical problem may be connected to the family context and the evolution of both problem and context over time." (McGoldrick and Gerson, 1985, p. 1)

"The basic genogram is a diagram of vertical and horizontal lines with symbols representing family members." (Marlin, 1989, p. 43)

What you will need:

1. Office space
2. Instructions
3. Ordinary writing supplies (pencils, paper, erasers, markers)
4. Basic genogram form
5. Key to symbols
6. Informed Consent Form
7. Consent for Release of Information Form

Three Types of Genograms

Emily Marlin describes three types of genograms in her book *Genograms* (1989):

A. The Basics Genogram

The Basics Genogram contains the basic facts of your family tree. It describes the vital data about each person in your family, your parents' families, and your grandparents' families. Similar to the traditional genealogical family tree, the Basics Genogram identifies the sex, names, and dates of birth, death, marriage, divorce, and remarriage of all family members. It specifies religion, occupation, and highest level of education. It gives basic family membership and structure.

It notes biological and legal connections, but it also includes household members who may not have been relatives but were still "part of the family." For one family this was a live-in aunt who had been with the family for forty-five years; another family had a "friend who came to visit and never left." Adopted and foster children should be identified, as well as any known miscarriages, abortions, or stillbirths.

The Basics Genogram is the who, how and when genogram: who was family; how they got to be family (by birth or marriage); when they arrived in the family (birth date, birth order, marriage date, adoption date, placement date, and so on); and when they left the family (date and cause of death, year of separation or divorce).

Basics Genogram

The following illustrations are the Key to Symbols for the Basics Genogram.

Key to Symbols

(A)

Symbols for Basics Genogram

Sex:

Male

Female

36 Age

Name of person: 35 Judy

Index Person (IP):
(Person interviewed)

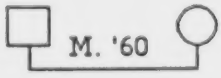
Demographic Information:

Birth date (DOB) → '43 - '75 ← Death date (DOD)

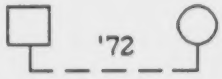
Death X

Martial Status:

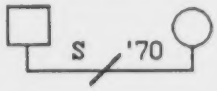
Marriage (give date)
(Husband on left, wife on right)



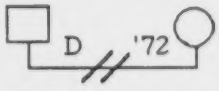
Living together/Common-Law



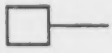
Marital separation (give date)



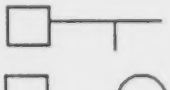
Divorce (give date)



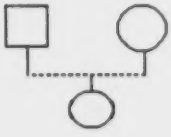
Other Marriages



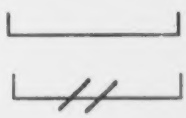
Other Marriages with children



Never married; didn't live together
but had child together

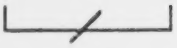


Lines:



Married couple

Divorced couple

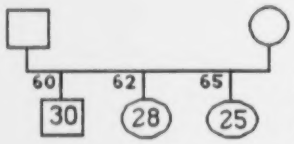


Separated couple

Unmarried couple

Children: Biological

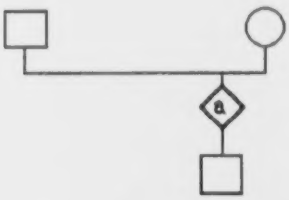
Children: List in birth order, beginning with oldest on left:



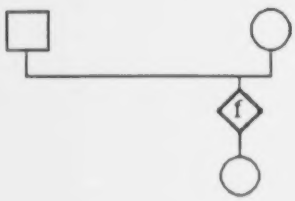
(birthyear)

(age in 1990)

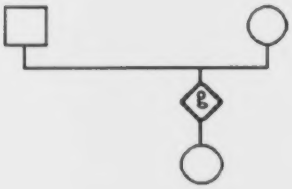
Adopted:



Foster:

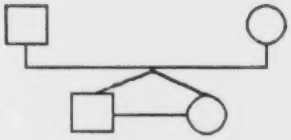


Guardianship:

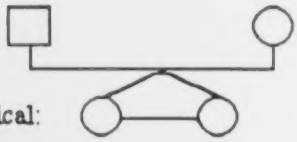


Twins:

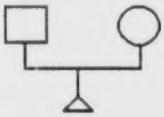
Fraternal:



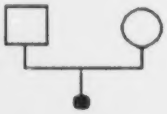
Identical:



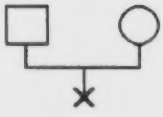
Pregnancy:



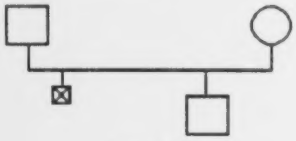
3 mos.



Miscarriage



Induced Abortion



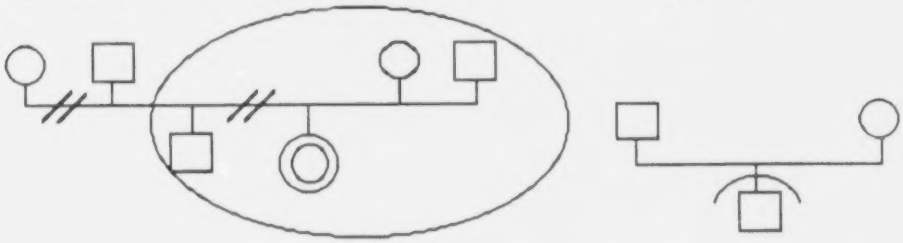
Stillbirth

Extended Family:

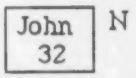
EXF = extended family member living with family (example 'cousin, uncle').

Living Arrangements:

Members of current IP family (circle them) Living Away

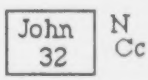


Tribal/Ethnic Group: (write on side of symbol) example:



A = Apache
B = Black
B_1 = Bannock
Cy = Cheyenne
Es = Eskimo
H = Hopi
Hs = Hispanic
Mo = Mayos
N = Navajo
O = Other
P = Pueblo
S = Sioux
S/A = Shoshone/Arapahoe
Sa = Shoshone
T = Taos
Un = Northern Ute
Unk = Unknown
U = Ute (Southern)
Um = Ute (Mountain)
W = White
Y = Yaqui
Z = Zuni

Religion:



Ba = Baptist
Cc = Catholic
EP = Epsicopilian
LDS = Mormon
NAC = Native American Church
Or = Other
Pc = Pentecostal
Pr = Presbyterian
Tr = Traditional

Employment: E = Employed
Ue = Unemployed

Education: GS = Grade School
HS = High School
GED = General Equivalence Degree
Vt = Vocational Training
Co = College
Cc[1] = Community College
Mi = Military
NS = No School

B. Relationship Genogram

The Relationship Genogram expands on the Basics Genogram by describing interpersonal relationships within the family system. It charts emotional rather than geographical distances. It lets you see how people in the family are connected or disconnected. You find out about the kind of relationships family members have or had by asking questions:

- Who are you closest to in your family?
- With whom do you have the most conflicted relationship?
- Do you have a close but also conflicted relationship with particular people in your family?
- Are you cut off or estranged from anyone in your family? When and how did this breach occur?
- How are the relationships different than you told me?
- What is you nickname?
- Are there some losses you have tried to forget?
- Is there a pattern in your life you wonder about?
- What adjectives have you been called by family members?
- What do you think we left out?

Depending upon who you ask about relationships and what your own observations are, you will get different perspectives based on different sensibilities. Unlike the Basics Genogram, the Relationship Genogram is not based on hard facts but on people's impressions about how relatives behaved and got along in the

family. With this type of genogram, you are trying to get a wider picture of the family. It is more subjective.

When you have drawn in some of these relationship lines on your genogram, you will likely see the formation of patterns in the relationships.

Relationship Genogram

The following illustrations are the Key to the symbols for the Relationship Genogram.

Symbols for

(B)

Relationship Genogram

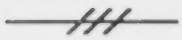
Close. Two people have a "positive" relationship.

Very Close. Two people are caring, supportive, and loving each other.

Enmeshed. Too dependent on each other; neither has clear, separate identity, too close, problematic.

Conflict. The parties do not get along well. They are uncomfortable with each other and there is tension (high or low) and nonverbal or open disagreement most of the time.

Distant. Emotional distance is evidenced by people who go out of their way to avoid or ignore each other. An indifferent attitude prevails.

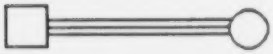


Cutoff. A definite breach has occurred, and two people are estranged from each other. There is unresolved emotional attachment denied by separation, withdrawal, running away, isolation, or refuting the still intense connection. There may be no contact.

Each person has one of these kinds of relationships with each person in his immediate as well as extended family. These relationships exist in and between generations. Figuring them all out will get complicated, but you can draw in the

connections that seem to have the most impact on your life and seem to have been major influences in your family. Most obvious will be the relationships with the most conflict, closeness, or estrangement. (Marlin, 1989, p. 50).

Examples between persons:



C. Details Genogram

The Details Genogram diagrams almost any other piece of information you may want to include about family members. This genogram contains specifics about people and events. It can identify medical or physical problems, personality traits, unusual circumstances, or coincidences of life events.

McGoldrick and Gerson (1985) state that asking questions about individual functioning requires sensitivity and may be difficult or painful for family members and must be approached with empathy and tact. Family members may be alerted that the questions will be difficult and they have the right not to answer some of the questions. (1985, p. 36-37).

The following is a list of recommended questions with the Details Genogram on problem areas:

A. *Serious Problems* (Medical and Physical)

- Has anyone in the family had a serious medical or physical problem? What did the medical professional call the problem?
- When did that problem begin? Did you seek help? If so, when? What happened? What is the status of that problem now?

B. *Work History*

- Have there been any recent job changes? Unemployment? Do you like your job? Who else works? Do they like it?
- How much income is there? How does the economic situation compare with that of your relatives? Is this a high stress area?

C. *Drugs and Alcohol*

- Do any family members routinely use medication? What kind and for what?
- Do you think any members drink too much or have a drug problem? Has anyone else ever thought so? What drugs? When? What has the family done about it?

D. *Trouble with the Law*

- Have any family members ever been arrested? For what? When? What was the result? What is that person's legal status now?
- Has anyone ever lost his or her driver's license?

E. *Mental/Social/Psychological*

- Has there been any serious social problems? Social services referrals? Child neglect, abuse? Domestic violence? Fears? Homicide?

(McGoldrick & Gerson, 1985, p. 37).

Details Genogram

The following list is the Key to the symbols of various medical, emotional, physical problems.

©

Symbols for Major Medical and Physical Problems

ALC	Alcohol Abuse
ARTH	Arthritis
AST	Asthma
Ba	Back Injury
BP	Blood Pressure Problems
CA	Cancer
CP	Cerebral Palsy
Cr	Chronic Illness
DA	Drug Abuse
DM	Diabetes Mellitus
FAS	Fetal Alcohol Syndrome
HRT DIS	Heart Problems
HI	Hearing Impairment
KD	Kidney Problems
MS	Multiple Sclerosis
Ni	Nicotine Addiction
PD	Physical Disability (i.e. orthopedic)
RF	Rheumatic Fever
SeD	Seizure Disorder
SD	Speech Disorder
SLD	Specific Learning Disabled
Sp/c	Spinal Cord Injury (i.e. quadriplegic)
TBI	Traumatic Brain Injury
VI	Visual Impairment
Wt	Weight Problems

Mental/Social/Psychological Problems

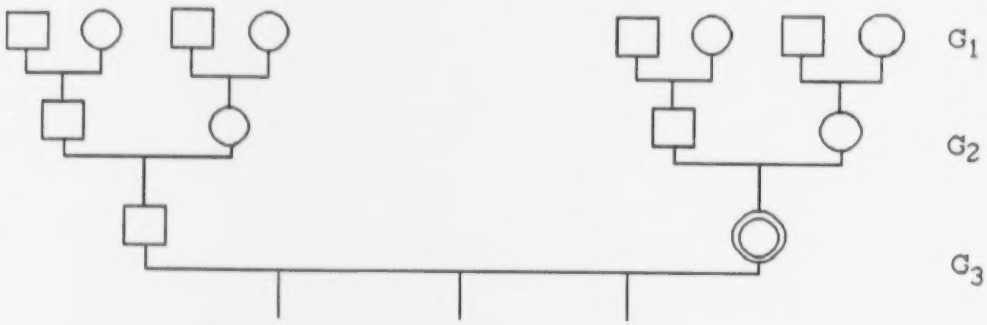
Ax	Anxiety/Fears
CAN	Child Abuse/Neglect
CSx	Child sexual abuse
De	Depression
Dov	Domestic violence
Ho	Homicide
Imp	Imprisonment
MD	Mental Disorder
MR	Mental Retardation
Su	Suicide
Une	Unemployed

Sources: (Jolly, Froom, Rosen, 1980; McGoldrick and Gerson, 1985)

This is an example of a sample blank genogram form.

6. Sample Genogram Form

Name:_____ Date: _____



7. Critical Events/Log

As you are collecting information on the family member major occurrence and critical events will be revealed. The genogram cannot have a symbol for everything in the interview so in order to keep a written record of other significant and important details, crises, and events you may jot notes on the genogram at the bottom or on another sheet of paper and refer to it as a running log of critical events. This is kept with the genogram and referred to as needed for case notes and documentation procedures. It can be short and concise.

The genogram illustrates information from three generations. The person being interviewed is considered the first generation. (See G_1, G_2, G_3).

8. Genogram Interview Schedule

Compile Genogram by asking:

Part A

Basics Genogram

Ask about:

Demographic Information:

- Vital data about each family member (start with who is in immediate household then proceed to second and third generation.)
- Sex, age, names, date of birth, date of death
- Marital status: marriage, common law, separation, divorce, other marriages
- Children in household:

  Biological (list by birth order), adopted, foster, guardianship, twins,

  pregnancy status *[WARNING/STOP], miscarriage, abortion, still birth*

This area is Red Flag - CAUTION - unless you think you and the family are comfortable and at ease - Go Slowly. Be prepared for reactions such as unresolved grief and if family member doesn't want to discuss this in front of other members; be respectful and don't rush or push.

- Ethnic/Tribal Group
- Living Arrangements
- Extended Family
- Religion
- Employment
- Education

Summary: The Basics Genogram is the who, how, and when information.

1. Who is the family?
2. How did they get to be a family?
3. When did they arrive in the family?
4. When did they leave the family?

Part B

Relationship Genogram

Ask about:

- Interpersonal relationships within the family system.
- Draw the emotional symbols between individual members within the family system. Begin with the immediate household members first.

Example Questions:

- Ask for adjectives to describe the relationship between members.
- Who is the closest in your family?
- Who has conflicted relationships?
- Who has distant relationships?
- Who is cut off from the family?

Red Flag [Warning/Stop]
This is the most difficult part of the genogram construction. Use judgement and practice wisdom to gain trust and rapport with your family. Family members will vary in their own interpretations of this section. This is the most subjective part of the genogram construction.

Summary: The Relationship Genogram is the genogram based on personal impressions and feelings and is often more subjective.

B. Relationship Genogram

Matrix of Relationships

The following chart is a summary of relationships shown in the relationship genogram.

	Mary	John	John, Jr.	Bea	Kate	Sue
Mary		Conflict				Distant
John	Conflict			Very Close		
John, Jr.						
Bea		Very Close				
Kate						
Sue	Distant					

Source: "Relationship Spreadsheet" (Randy Gerson and Monica McGoldrick, 1985, p. 540).

Part C

The Details Genogram

Ask about:

- Specifics about people and events
- Medical problems
- Physical problems
- Mental, social, and psychological problems
- Start with immediate household then proceed with second and third generations.

Red Flag - This is often more difficult areas to ask questions about. Be cautious and patient and also respect the client's wish not to respond.

Parts A, B, and C are coded in genogram by symbols. See Key to Symbols for specific codes.

Improved practice effectiveness with use of genogram:

- engaging the family
- clarifying family patterns
- reframing and detoxifying family issues
- assessing the resources for solutions and problem solving

Source: Erlanger, 1987, p.2

9. Case Example Genogram

To illustrate the previous discussion on the mechanics of the genogram, a fictitious client is used to illustrate the process of conducting a family assessment with the use of a genogram.

Illustration A

Family: John and Mary Yazzie (Fictitious Case)

Time: At intake (12-6-86)

Reason: Mrs. Yazzie has a physical disability from a car accident and needs specialized retraining for employment. She is currently living on the Navajo reservation and has four children. She is fearful about the relocation to Phoenix for job training as it will disrupt her marriage and family. She has been participating in the vocational rehabilitation program for this problem and needs counseling. Her husband was previously married to another woman, who also had a major disability and they were divorced due to problems relating to that situation. Mrs. Yazzie is afraid this may happen again.

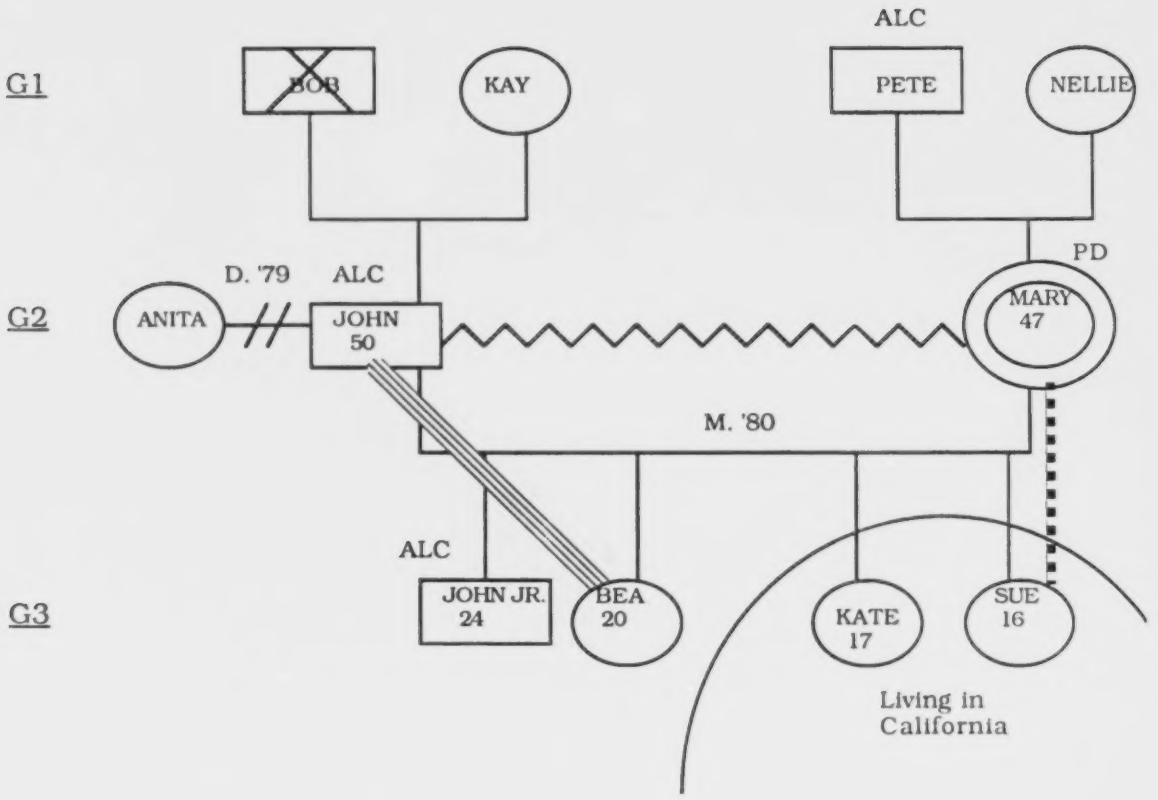
The following illustrations show the Yazzie family at intake and at termination. Some of the patterns are: intergenerational alcoholism, patterns and trends related to disabilities, father-child effectual bonds, and family cut-offs. The Yazzie family is shown in Illustrations A and B. Illustration A_1 is at intake and A_2 at termination of services. (Goodluck, 1987, p. 110).

See Illustration A_1 and A_2 on the following pages.

ILLUSTRATION A
1

Family Name: John & Mary Yazzie
Date Filled In: 12/6/86, 12/13/86
Filled In By: Charlotte
Family Address: Box 62, Chinle, AZ

INTAKE GENOGRAM



KEY:

G1	1st generation
◎	Index Person (IP)
□	male
○	female
X	death
//	Divorce
⌒	Living Away

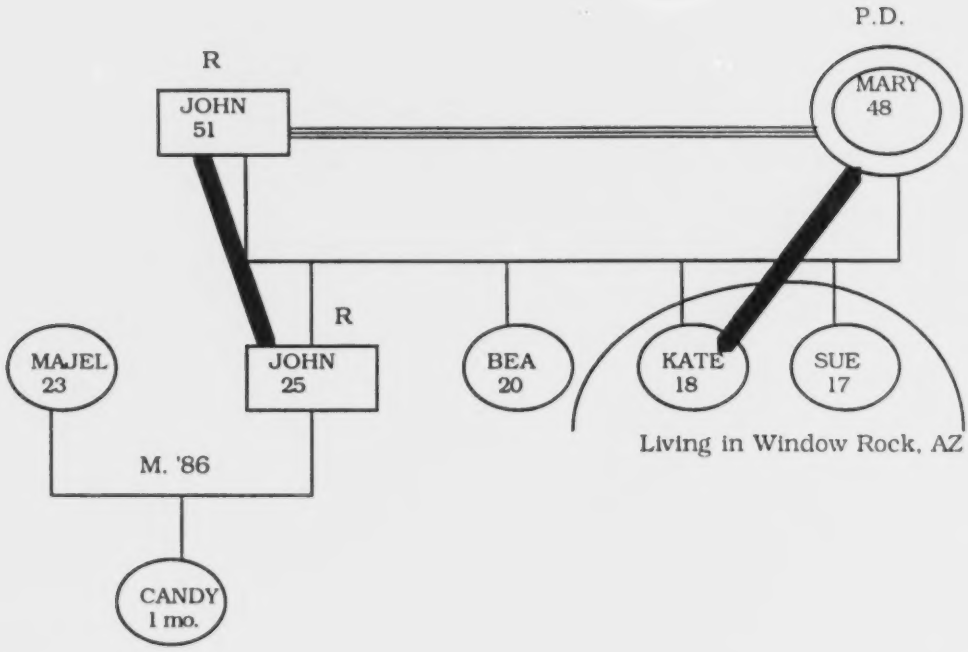
ALC	Alcoholic
D.	Divorce date
DOD	death date
M.	marriage date
PD	physcially disabled
R	Recovery
┅┅	Distant
∿∿	Conflict
═══	Very Close

ILLUSTRATION A 2

Family Name: John & Mary Yazzie
Date Filled In: 3/10/87
Filled In By: Charlotte
Family Address: 201 N. 8th St., Phoenix, AZ

TERMINATION GENOGRAM

G1 This generation shows no changes.



10. Summary

(A2)

John and Mary Yazzie relocated to the Phoenix metropolitan area. The rehabilitation plan was able to address family needs as well as individual needs, resulting in a successful rehabilitation outcome. John, Sr. went into an alcoholism treatment center on 1/13/87 in Phoenix, Arizona and currently is in the recovery phase. Mary is in rehabilitation employment training in Mesa and is interviewing for future employment with the Navajo Nation to assist other disabled women on the reservation. John and his wife, Mary, are getting along better having had

marital and communication family therapy. John, Jr. is also in recovery phase and is married with a one-month old daughter. The Yazzies' two daughters returned to the reservation and are attending public high school in Window Rock, living with their paternal grandmother. In the genogram A_1, John, Sr. had a strong relationship with his daughter, Bea, but now that he and his son, John, Jr. are in recovery together, their emotional bond has become stronger, while Bea and her father have maintained a good relationship, but not as strong. Also, in A_1 Mary was feeling distant from her daughter, Sue, and now that both of her daughters are residing in northern Arizona, her relationship with her other daughter, Kate has become quite close.

11. Learn by Doing or Practice Makes Perfect

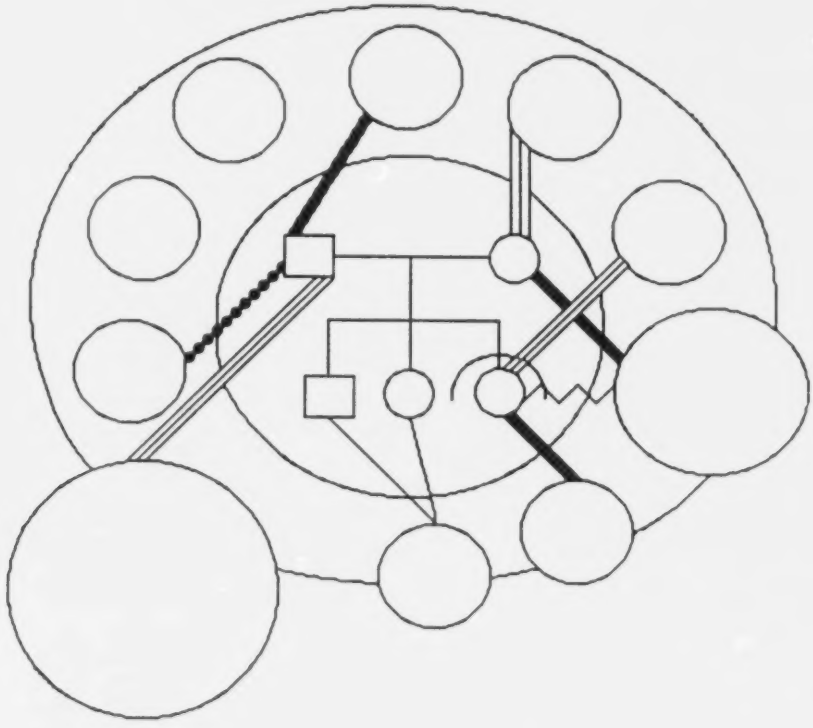
The process of constructing a genogram will require practicing with each other in simulated interviews. Time will be provided to practice the completion of a genogram.

A. Each participant will construct a genogram on their own family first.

B. Each participant will identify a genogram of another person.

C. Each participant will interview and construct another person's genogram.

Eco-Map



PART B

ECO-MAP

12. Introduction

Eco-Map assessment has been a method of family assessment for approximately 12 years since its inception in 1975 with its main application in the area of adoption (Nybell, 1975). The eco-map is useful in understanding families in their external environment. American Indian life has been organized around a delicate balance between living things and their physical environment to the extent that relationships with the land (harmony and balance) have been idealized into values in American Indian culture. "The map also, in a very dramatic way, introduces the family to a systems orientation and to the fact that it is not they as individuals that are being evaluated, but rather that a joint effort is being made to understand the total ecological system" (Hartman, 1979, p. 34). The genogram looks at the family internally, whereas the eco-map displays the external aspects of the family resources. Eco-maps are visual drawings of all resources available in the family system.

> "The eco-map portrays an overview of the family in their situation; it pictures the important nurturant or conflict-laden connections between the family and the world. It demonstrates the flow of resources, or the lacks and deprivations. This mapping procedure highlights the nature of the interfaces and points to conflicts to be mediated, bridges to be built, and resources to be sought and mobilized . . . These maps can be worked on by an individual or a family" (Compton & Galaway, 1984, p. 377).

The eco-map is a diagram of important people; and resources in a person's family; neighbors; and economic, social, and cultural institutions. It also depicts the relationships between the person and the various resources or people affecting the client's life. The eco-map can demonstrate the direction of resources between a person and an institution.

When used as an assessment tool, one establishes a set of symbols to depict the various aspects in the environment and the transactions involved (Hartman, 1978). American Indian culture incorporates many positive resources from the natural helping networks in their environment. Clan relatives and native healers may be important in the helping and healing system of an American Indian. Over the course of treatment, changes in the eco-map can illustrate the utilization of these resources in the tribal family system. At the beginning of contact (Illustration B_1), the types of resources available to the client are indicated; over time, as the client receives assistance, changes in the eco-map (Illustration B_2) will show an increase or decrease of resources and what type of resources the family made use of over time. It can visually show a family in relationship to their formal and informal support systems as its treatment progresses.

13. Tool: Eco-Map

What is it?

1. An eco-map is a graphic picture of an individual's household in relationship to his/her major support systems.
2. It is a map of the individual with relationship to his/her ecological system.
3. The eco-map is a map of a family in its environment.
4. It conveys a lot of information in a simple way.

14. When do you use it?

1. The eco-map is used by counselors, social workers, and many helping professionals in interviewing and assessing the family's strengths, gaps of service, and identifying problem areas.
2. It is a tool to help workers think about a family.
3. It can be a useful case recording device.

15. Ecological Perspective

This mini lecture is from Lynn Nybell's "Training Staff to do Family Assessment" in Finding Families. (Hartman, 1979, p. 91-96).

16. Summary

I. The science of ecology is the study of the sensitive balance that exists between living things and their environments and of the ways in which this mutuality can be enhanced and maintained.

II. It is possible to look at families ecologically.

A. Families live in an environment that includes air, water, and food, but is also includes elaborate structures through which humans meet their needs.

1. Work systems, welfare systems, churches, tribes, and schools are all examples of such structures.

2. Families must maintain a relationship with these structures in order to survive and grow.

B. The family must have two-way transactions with the environment.

1. Needed supports, supplies, and stimulation must flow into the family.

2. Family members must move out into the environment and find opportunities to develop.

C. Families also have connections with the environment that are stressful and conflicted.

1. Stress and conflict are part of the world of any living system.

2. Some sort of balance between stressful and supportive connections must be achieved if the family is to survive and develop:

D. In working with a family to assess its capacity to grow and develop, we can think of the family in light of its environment and the nurture it receives.

III. In many ways, this perspective is "old." Counselors have always focused on the "person in the situation." Eco-mapping is one way of doing just that.

IV. Opportunity for questions and discussion. (Hartman, 1979, p. 93-94).

17. Instructions for Eco-mapping:

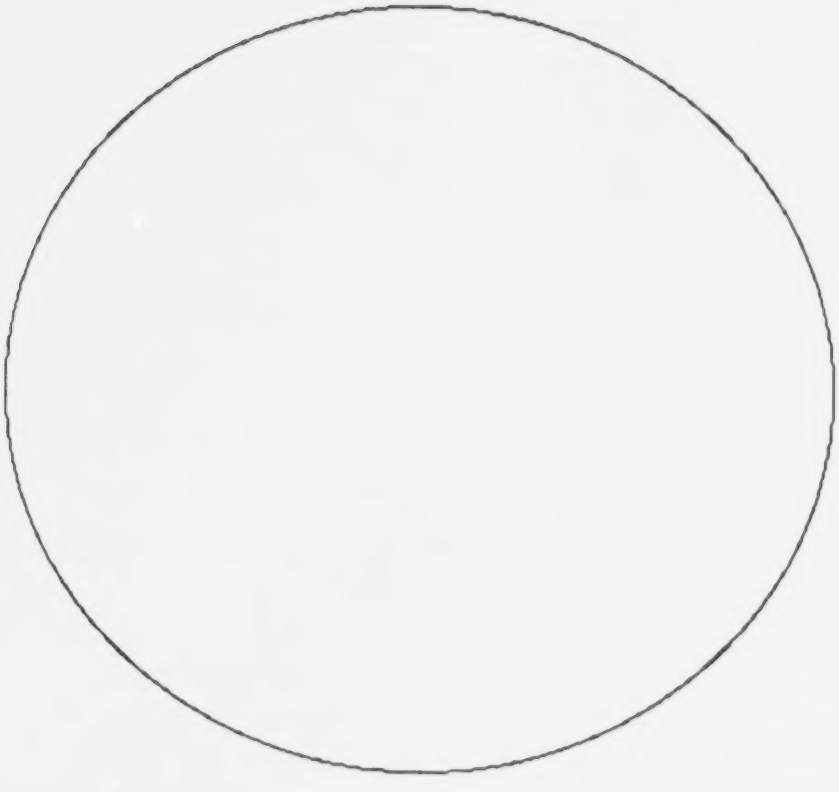
What you will need:

1. Office space
2. Instructions
3. Ordinary writing supplies (pencils, paper, erasers, markers)
4. Basic Eco-map form
5. Key to Symbols
6. Informed Consent Form
7. Consent for Release of Information

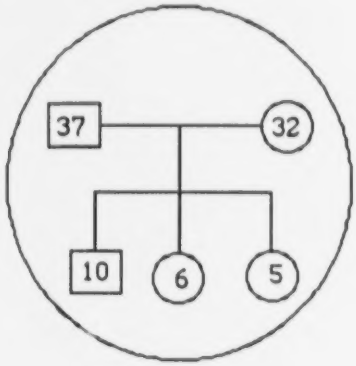
How do you construct an Eco-map?

A. First, put a large circle in the middle of a paper. This represents the members of the household who live together:

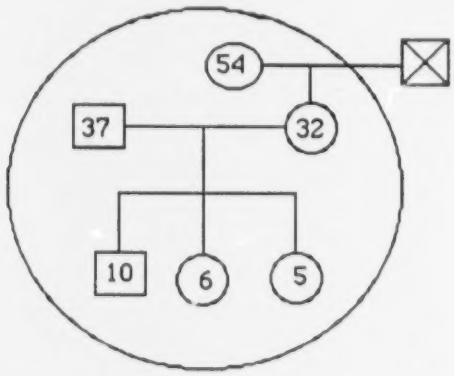
Eco-map (1st step)



B. Then put people into the household; a male is represented by a square, a female by a circle.

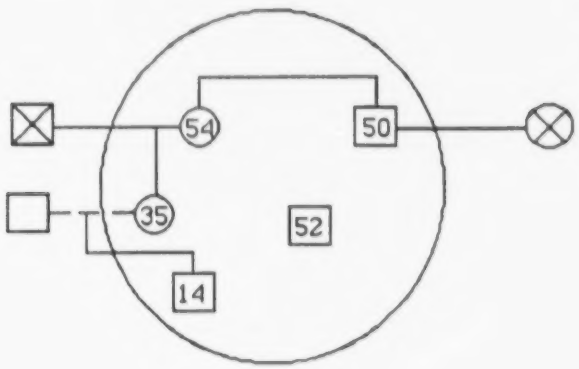


This is a family consisting of a father, 37; and mother, 32; a boy, 10; and girls, 6 and 5.



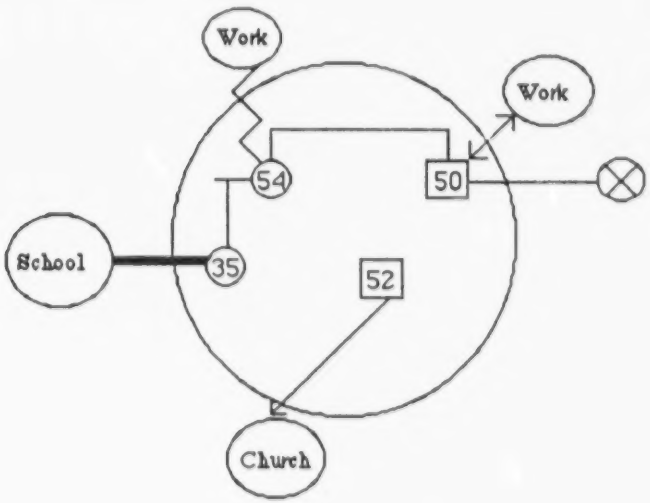
This is the same family, after the wife's widowed mother moved in after her husband died.

Here is a more complex household:



This is a household consisting of a single parent, divorces at 35, and her 14-year-old son. She shares a home with her widowed mother, her widowed uncle (her mother's brother), and an old family friend, unrelated, who has recently moved to the community and is living with the family.

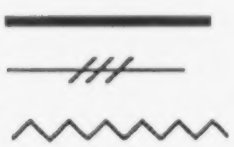
C. Next, identify important aspects of the family's environment by asking about each of the systems in it: work, social services, extended family, recreation, education, and so on.



D. Draw connecting lines between the family and major systems. These lines may connect with the family as a whole if they involve the total family or may be connected with specific individuals in the family.

E. The nature of the connection may be expressed in the type of line drawn. A solid or thick line may indicate an important or strong connection. A broken line may indicate a tenuous connection. A zig-zag line may indicate a stressful or conflicted relationship. (Hartman, 1979, p. 94-96).

Lines



Strong positive

Cut off

Stress Conflict

F. It is very useful to indicate the direction of the flow of resources, energy, or interest by drawing arrows along the connecting lines.

Flow of Resources

18. Practice What you Learn:

The best way to learn a new skill is to practice it after you hear about it.

Exercise

1. Divide into pairs.
2. One person in pair is asked to draw the other's Eco-map.
3. The teacher is available for questions during this time.
4. Remember to mention confidentiality.

19. Discussion Questions

1. Does anyone have any questions about the "mechanics" of Eco-mapping?
2. How did the people who drew the Eco-map experience the process?
3. How did the subjects experience it?
4. Did the subjects gain any altered sense of their life space?
5. How would you use eco-mapping in your practice? Can you think of a family you would want to use with it? When?
6. What problems do you think might arise? (Hartman, 1979, p. 96).

20. Frequently asked questions by participants

Q. I found that I couldn't capture what my partner said about her relationships if I just used the "strong," "conflicted," or "tenuous" symbols. Is it okay to use other kinds of works or symbols to characterize relationships?

A. Sure! Some people like to write a word or two on the map that describes each connection. Others like to use different color pens.

Q. Should you carry around blank Eco-maps to use with clients? Or just use a blank piece of paper?

A. Each way has certain advantages. Starting without any structure may lead to somewhat greater flexibility. However, the use of the map saves time and quickly suggests to others what the procedure is about. Using the Eco-Map may be an easier way to learn.

Q. My partner talked about relationships inside her family. Can you show that on an Eco-Map?

A. Yes, but if you tried to do so, I'm sure you found that what you can convey is pretty limited. The other tools we'll be looking at, the genogram, sculpting, and family diagramming, are generally richer ways of looking inside the family.

Q. I think this would be a good way to "show" a family to my supervisor or to my colleagues. Have Eco-maps been used in case conferences?

A. Yes. People have found lots of uses for them. They've been used quite a lot with the biological family of children in foster care. One worker designed an Eco-map for use with children. (Hartman, 1979, p. 96-97).

21. Summary

I. Taking an ecological perspective means looking at the family in the context of its relationships with other systems in its environment.

II. The Eco-map is a map of a family's relationships with systems in the environment.

   A. The task of assessing an Eco-map can be shared by worker and family.

   B. This assessment can lead to a discussion of the meaning of a family's request for services and to greater understanding of this request.

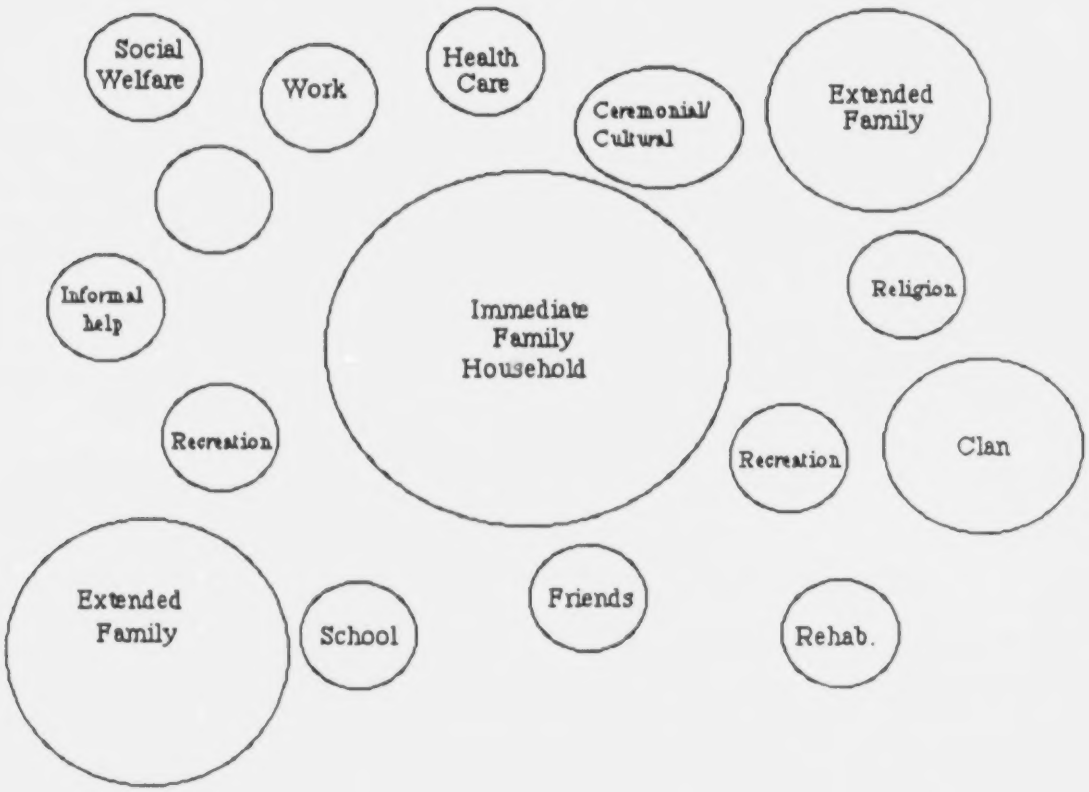
   C. Filling out an Eco-map can help the family to identify resources that are available to support them, as well as those resources they lack and need to develop as they prepare for the rehabilitation process.

22. Example Eco-map Form

Eco-Map

Name _____

Date _____



Fill in connections where they exist.

- Indicate nature of connections with a descriptive work or by drawing different kinds of lines; ═══ for close, ▬▬▬▬ for strong, ⩘⩘⩘⩘⩘ for conflict, ——//—— for cutoff.
- Draw arrows along line to signify flow of energy, resources, etc. —> —>
- Identify significant people and fill in empty circles as needed.

Source: ECOMAP (Hartman, 1979, p. 92)

23. Case Example

To illustrate the previous discussion on the mechanics of the eco-map, a fictitious case has been used in order to understand the application of an eco-map model with a specific case in point.

Illustration B

Family: John and Mary Yazzie

The following eco-map illustrations B_1 and B_2 show the Yazzie family at intake (B_1) and termination (B_2).

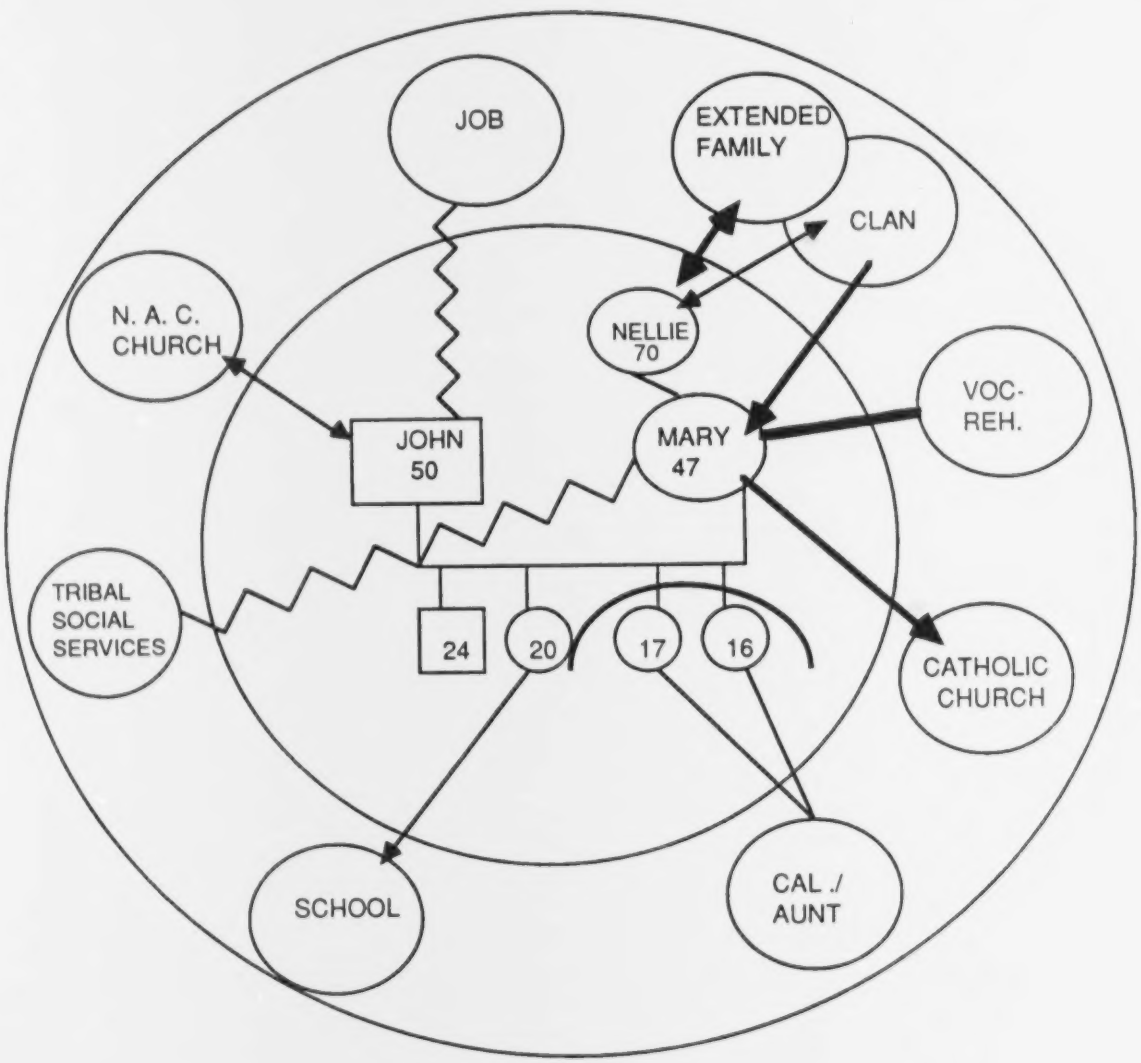
At intake (B_1), John and Mary were living in one household with their two children, ages 24 and 20. Their other two children, ages 17 and 16, were residing with their aunt in California. The resources in the system are: Native American Church (NAC), job, extended family, clan, vocational rehabilitation office, Catholic Church, school, and tribal social services. The key on the bottom of the page (B_1) describes the relationships between each person and the particular resource. For example, Mary has a conflictual relationship with the tribal social services and she puts a lot of energy into the Catholic Church. She has a positive, working relationship with the vocational rehabilitation office and the extended family members both support the family and also receive support from the Yazzies. John is having conflict with his work and is active in NAC. Their 20 year old daughter is attending school and this takes up lots of her time. The Yazzies family have support systems, but the couple do not share any joint activities. This could be a problem area. (Goodluck, 1987, p. 112).

See Illustration B_1 on the following page

ILLUSTRATION B [1]

Family Name: John & Mary Yazzie
Date Filled In: 12/6/86 & 12/13/86
Filled In By: Charlotte
Family Address: Box 62, Chinle, AZ

INTAKE
ECO-MAP



KEY:

Conflict =
Flow of Resources =
Strong, Positive =
Living Away =

The next illustration (B_2) represents the Yazzies at termination. The Yazzie family relocated to Phoenix for Mary to obtain employment training. John, Sr. accompanied his wife because he did not want to continue on the reservation in a job he disliked and wanted to relocate with his wife. John went into an alcohol recovery out-patient program and found a new job in Phoenix with his plumbing skills. John and his son are attending AA meetings together. He and his wife have joined an American Indian bowling team together. Mary is volunteering with the Phoenix Indian Center and she is taking employment training in Mesa. Mary is also taking one class at ASU in social work. John, Jr. has gotten married, and Majel, his wife and their new one-month daughter are residing with his parents so John and Mary can be active grandparents to their granddaughter. Their granddaughter was born prematurely and still goes to the Indian Health service for care and follow up.

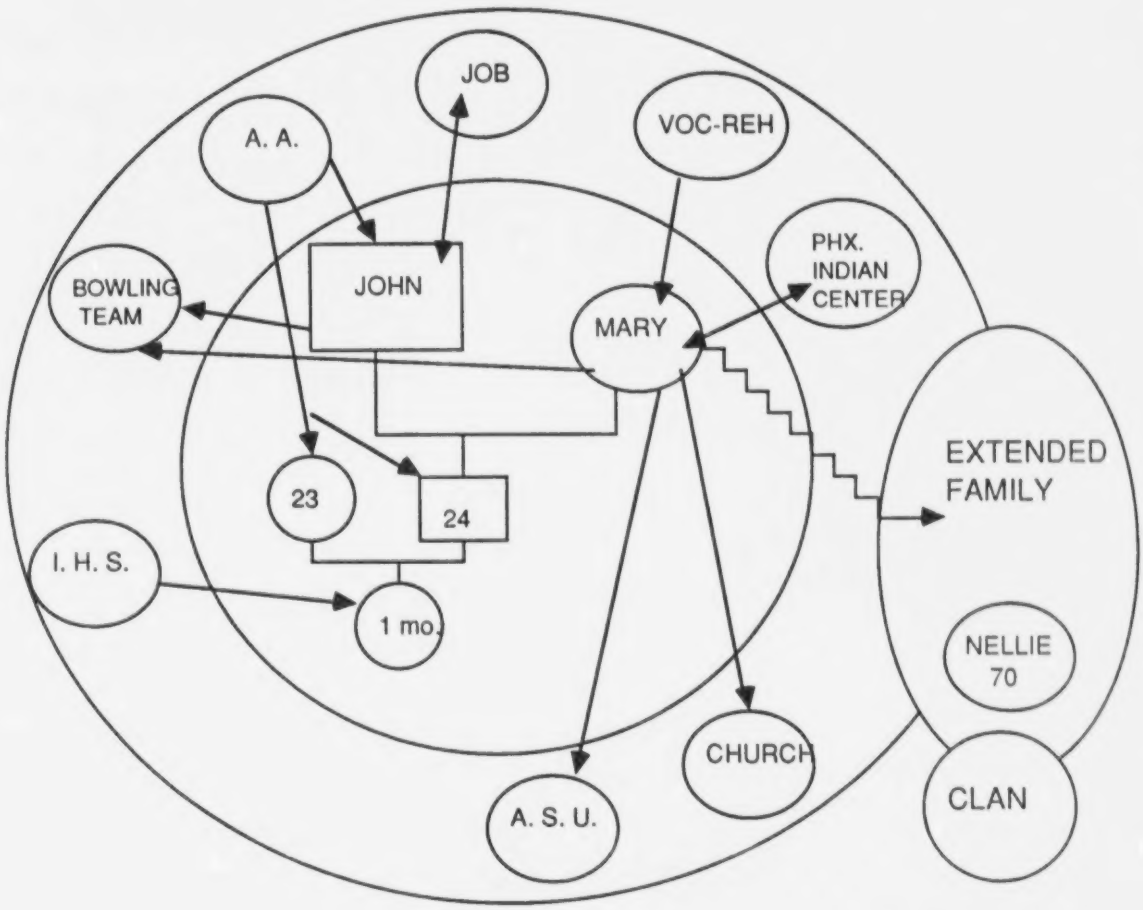
The extended family is on the outside, mainly because of geographic reasons, but their relationship continues to be supportive, positive and strong. Upon Mary's graduation from vocational rehabilitation training she and her family will be returning to the reservation.

See Illustration B2 on the following page

ILLUSTRATION B 2

Family Name: John & Mary Yazzie
Date Filled In: 3/10/87
Filled In By: Charlotte
Family Address: 201 N. 8th St., Phoenix, AZ

TERMINATION
ECO-MAP



KEY:

Strong, Positive =

Flow of Resources =

Conflict =

24. Eco-Map Resources/Services Most Commonly Used

- personal counseling
- vocational counseling
- vocational-evaluation
- psychological testing
- work adjustment training
- job placement
- independent living skills
- transportation
- OJT (on-the-job-training)

25. Advantages of the Tools

Members of client systems often enjoy working on genograms and eco-maps because:

1. You are taking time to interview them in detail.
2. People like to talk about their families.
3. Your extra time with them translates into trust and rapport building, nurturance, credibility, and respect for the entire extended family.

People think in terms of families and these assessment tools acknowledge the entire family system and builds an in-depth understanding of the family as a unique, complex and problem solving unit. Making connections and linkages are vital factors in building services for families in the rehabilitative service delivery system. These tools foster building connections and bridges between family members and resources. (Wiemers-Okiiski, 1989).

26. Eco-map Relationship Matrix

	Age	Extended Family	Clan	NAC	Job	VR	Catholic Church	Tribal SS	School	California Aunt
Nellie	70	Strong	Resources							
John	50			Resources	Tenuous					
Mary	47		Resources			Strong	Resources	Conflict		
(male)	24									
(female)	20								Resources	
(female)	17									Connected
(female)	16									Connected

Source: Dr. Robert Schacht, 1990

PART C

INTERVIEWING AND COMMUNICATION SKILLS

27. Interviewing and Communication Skills

Information gathering is usually easier than we imagine. Generally speaking, people love to talk about themselves and this includes experiences in their families.

Ideas to open up the system:

1. Select a time and place that is convenient and comfortable.
2. Explain what a genogram is and why you are drawing one.
3. Share with the client about your own experience with learning about the genogram/eco-map.
4. Show the interviewee what you are doing.
5. If you start out by being patient, courteous, genuinely interested, and open minded about responses you will probably get a wealth of information.
6. You have to accept that some persons may not want to cooperate. Respect these wishes and try someone else who may be more receptive.
7. Complete the Informed Consent Forms.
8. Each genogram will vary in length but expect between 30-40 minutes for completion. It may take 2-3 tries to complete the genogram and eco-map. It requires concentration, so be rested yourself.
9. Be patient.
10. Take a rest, break!
11. Have a sense of humor.
12. Thank the client for their participation in this project.

28. Organizational Requirements/Consent Forms

This is a federally funded research project. In order to protect the client's anonymity and confidentiality it is required that the clients are fully informed before they volunteer to participate in the project. Please have the client sign these two forms.

A. Informed Consent Form

B. Consent for Release of Information

Consent for Release of Information
to the Division of Vocational Rehabilitation

I hereby authorize the Rehabilitation Counselor to release the completed Interview Form that was conducted by _____ during an interview with me on _____ to authorized representatives of the American Indian Rehabilitation Research and Training Center (AIRRTC). The purpose of the release of the completed Interview Form is for me to be a participant of the Research Project.

The completed Interview Form, upon written consent, will be sent to Ms. Charlotte Goodluck who is the AIRRTC coordinator of this research project.

The Interview Form information will be used by the AIRRTC for a time period not to exceed 15 month following the date of my signature on the Consent for Release of Information. This Consent for Release of Information can be revoked by me at any time by writing a letter of revocation to the AIRRTC. I understand that this information will not be further released without my written consent, except by court order.

I understand that I can receive answers to relevant questions at any point. I also understand that the interviewer will provide me with information and ask the interview questions in my native language at any time upon my request.

I have read the Project Research description and the conditions of the Consent for Release of Information have been explained to me by the Interviewer and I understand them.

_____ _____
Interviewee's Signature Date

_____ _____
Signature of Parent, Guardian, or Witness Date

I wish to have the interview conducted in my native language _____ Yes
_____ No

Informed Consent Form
for use of the
Interview Information for Research Purposes

I hereby authorize representatives from the American Indian Rehabilitation Research and Training Center (AIRRTC) to use the information on the Interview Form that was conducted by _____ during an interview with me on _____ for research purposes.

No names or other personally identifying information will be used in the analysis or reporting of the data. I can withdraw my participation in this project at any time by writing to the Research Associate, Charlotte Goodluck at AIRRTC.

I understand that the Genograms/Ecomaps will be only handled by the AIRRTC in an area with restricted access to the information by the authorized representatives of the respective agencies.

I have read the Research description and the conditions for the use of the information on the Interview Form have been explained to me by the Rehabilitation Counselor and I understand them.

_____ _____
Interviewee's Signature Date

_____ _____
Signature of Parent, Guardian, or Witness Date

_____ _____
Signature of Rehabilitation Counselor Date

29. Procedures in Field

1. Attend training in Flagstaff on family assessment tools.

2. Conduct five interviews using the genogram with client.

3. Conduct five interviews using the eco-map with client.

4. Send the completed genograms, ecomaps and consent forms to:
Charlotte Goodluck, MSW
Research Associate
American Indian Rehabilitation Research and Training Center
Institute for Human Development-Northern Arizona University
P. O. Box 5630
Flagstaff, AZ 86011-5630
(602) 523-4791

5. These family assessments need to be completed by **June 30, 1990.**

6. If it is necessary the Research Associate will make field visits, conduct more training, and provide additional supervision regarding the assessments during the summer of 1990. (case by case only)

7. All completed family assessments must be sent in by **July 30, 1990** for evaluation and analysis.

8. Summary of findings will be sent to you by the Research Associate.

9. Project ends on **December 31, 1990.**

PART D

HISTORY OF GENOGRAM

30. Genogram's History

Quotes from the field:

1966 Murray Bowen "Family field survey"

1967 Virginia Satir "Family Life Chronology"

1976 Guerin and Pendagast "Our most useful tool"

1977 Pendagast and Sherman "Use of a genogram in the study of a family is now as basic a piece of information as the family surname"

1980 Carter and McGoldrick "Key to the use of the genogram - making case examples"

1989 Marlin "Genograms: Exploring live patterns you inherit"

Various disciplines using the genogram include:

Social work, psychology, counseling, family medicine, nursing, and anthropology.

Source: Erlanger, 1987, p. 12-14

PART E

APPENDIX

31. Major Abbreviations

Symbols for Major Medical and Physical Problems:

ALC	Alcohol Abuse
ARTH	Arthritis
AST	Asthma
Ba	Back Injury
BP	Blood Pressure Problems
CA	Cancer
CP	Cerebral Palsy
Cr	Chronic Illness
DA	Drug Abuse
DM	Diabetes Mellitus
FAS	Fetal Alcohol Syndrome
HRT DIS	Heart Problems
HI	Hearing Impairment
KD	Kidney Problems
MS	Multiple Sclerosis
Ni	Nicotine Addiction
PD	Physical Disability (i.e. orthopedic)
RF	Rheumatic Fever
SeD	Seizure Disorder
SD	Speech Disorder
SLD	Specific Learning Disabled
Sp/c	Spinal Cord Injury (i.e. quadriplegic)
TBI	Traumatic Brain Injury
VI	Visual Impairment
Wt	Weight Problems

Tribal/Ethnic Group:

A = Apache
B = Black
B_1 = Bannock
Cy = Cheyenne
Es = Eskimo
H = Hopi
Hs = Hispanic
Mo = Mayos
N = Navajo
O = Other
P = Pueblo
S = Sioux
S/A = Shoshone/Arapahoe
Sa = Shoshone
T = Taos
Un = Northern Ute
Unk = Unknown
U = Ute (Southern)
Um = Ute (Mountain)
W = White
Y = Yaqui
Z = Zuni

Religion:

Ba = Baptist
Cc = Catholic
EP = Epsicopilian
LDS = Mormon
NAC = Native American Church
Or = Other
Pc = Pentecostal
Pr = Presbyterian
Tr = Traditional

Employment:

E = Employed
Ue = Unemployed

Education:

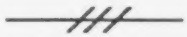
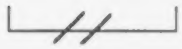
GS = Grade School
HS = High School
Vt = Vocational Training
Co = College
Cc[1] = Community College
Mi = Military
GED = General Equivalence Degree
NS = No School

Mental/Social/Psychological Problems:

Ax	Anxiety/Fears
CAN	Child Abuse/Neglect
CSx	Child sexual abuse
De	Depression
Dov	Domestic violence
Ho	Homicide
Imp	Imprisonment
MD	Mental Disorder
MR	Mental Retardation
Su	Suicide

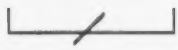
32. Symbols for Genograms and Eco-maps

A	Adopted child	
	Age	36
	Alcohol Abuse	ALC
	Anxiety/Fears	Ax
	Apache	A
	Arthritis	ARTH
	Asthma	AST
B	Back Injury	Ba
	Bannock	B_1
	Baptist	Bap
	Black	B
	Blood Pressure Problems	BP
C	Cancer	CA
	Catholic	Cc
	Cerebral Palsy	CP
	Cheyenne	Cy
	Child Abuse/Neglect	CAN
	Child sexual abuse	CSx
	Chronic Illness	Cr
	Close	
	Community College	Cc^1

	College	Co
	Common-Law	
	Conflict	
	Cutoff	
D	Death	X
	Death Date	DOD
	Depression	De
	Diabetes Mellitus	DM
	Distant	
	Divorced couple	
	Divorce date	D.
	Domestic violence	Dov
	Drug Abuse	DA
E	Eco-map	
	Employed	E
	Enmeshed	
	Epsicopilian	EP
	Eskimo	Es
	Extended Family	EXF
F	Female	
	Fetal Alcohol Syndrome	FAS

	Flow of Resources	
	Foster child	
G	General Equivalence Degree	GED
	Generation (followed by #)	G
	Grade School	GS
	Guardianship	
H	Hearing Impairment	HI
	Heart Problems	HRT DIS
	High School	HS
	Hispanic	Hs
	Homicide	Ho
	Hopi	H
I	Imprisonment	Imp
	Index Person (Interviewee)	
	Induced Abortion	
K	Kidney Problems	KD
L	Latter Day Saints (Mormon)	LDS
	Living Away	

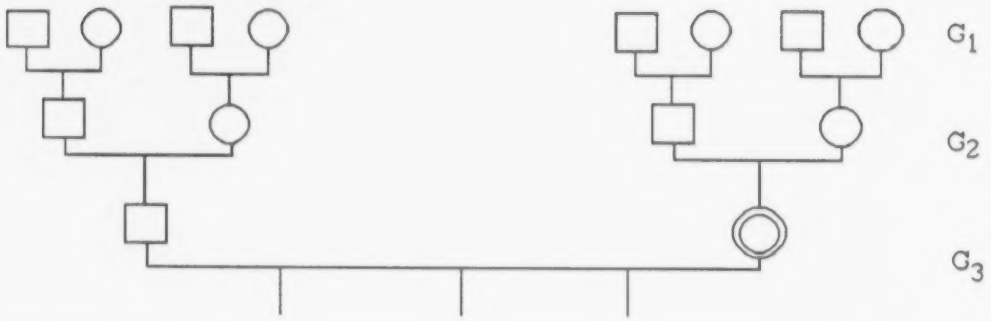
M	Male	
	Married couple	
	Marriage date	M.
	Mayos	Mo
	Mental Disorder	MD
	Mental Retardation	MR
	Military	Mi
	Miscarriage	
	Multiple Sclerosis	MS
N	Native American Church	NAC
	Navajo	N
	Nicotine Addiction	Ni
	Northern Ute	Un
	No School	NS
O	Other	O
	Other religion	Or
P	Pentecostal	Pc
	Physical Disability	PD
	Pregnancy	
	Presbyterian	Pr
	Pueblo	P

R	Recovery	R
	Rheumatic Fever	RF
S	Seizure Disorder	SeD
	Separated Couple	
	Shoshone	Sa
	Shoshone/Arapahoe	S/A
	Sioux	S
	Specific Learning Disabled	SLD
	Speech Disorder	SD
	Spinal Cord Injury	Sp/c
	Stillbirth	
	Strong	
	Suicide	Su
T	Taos	T
	Traditional	Tr
	Traumatic Brain Injury	TBI
	Twins - Fraternal	
	Fraternal same gender	
	Twins - Identical	

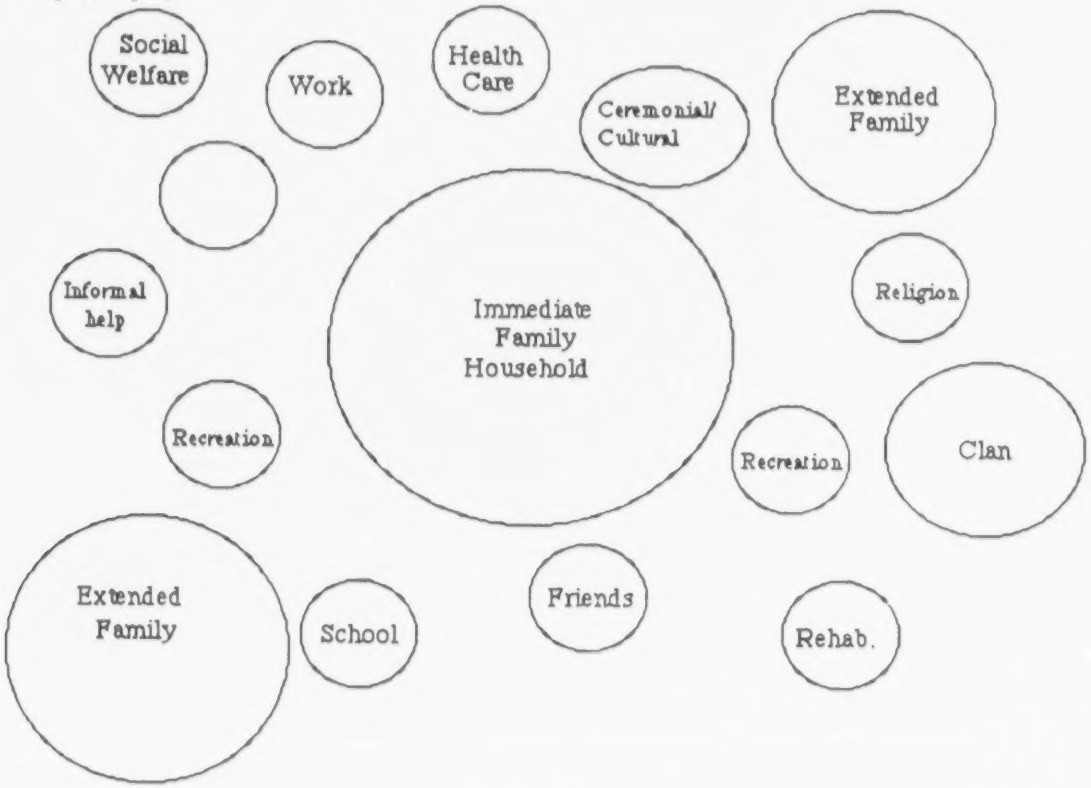
U	Unmarried couple	
	Unemployed	Ue
	Unknown	Unk
	Ute (Mountain)	Um
	Ute (Southern)	U
V	Very Close	
	Visual Impairment	VI
	Vocational Training	Vt
W	Weight Problems (obese, underweight, etc.)	Wt
	White	W
Y	Yaqui	Y
Z	Zuni	Z

33. Examples of genograms and eco-maps

Genogram (sample)



Eco-map (sample)



Instructor will have additional examples of tools for participants to review.

PART F

PARTICIPANT LIST

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PART G

Genogram Interview Schedule

Compile Genogram by asking:

Part A

Basics Genogram

Ask about:

Demographic Information:

- Vital data about each family member (start with who is in immediate household then proceed to second and third generation.)
- Sex, age, names, date of birth, date of death
- Marital status: marriage, common law, separation, divorce, other marriages
- Children in household:

  Biological (list by birth order), adopted, foster, guardianship, twins,

  pregnancy status *[WARNING/STOP], miscarriage, abortion, still birth*

This area is Red Flag - CAUTION - unless you think you and the family are comfortable and at ease - Go Slowly. Be prepared for reactions such as unresolved grief and if family member doesn't want to discuss this in front of other members; be respectful and don't rush or push.

- Ethnic/Tribal Group
- Living Arrangements
- Extended Family
- Religion
- Employment
- Education

Summary: The Basics Genogram is the who, how, and when information.

1. Who is the family?
2. How did they get to be a family?
3. When did they arrive in the family?
4. When did they leave the family?

Part B

Relationship Genogram

Ask about:

- Interpersonal relationships within the family system.
- Draw the emotional symbols between individual members within the family system. Begin with the immediate household members first.

Example Questions:

- Ask for adjectives to describe the relationship between members.
- Who is the closest in your family?
- Who has conflicted relationships?
- Who has distant relationships?
- Who is cut off from the family?

Red Flag [Warning/Stop] This is the most difficult part of the genogram construction. Use judgement and practice wisdom to gain trust and rapport with your family. Family members will vary in their own interpretations of this section. This is the most subjective part of the genogram construction.

Summary: The Relationship Genogram is the genogram based on personal impressions and feelings and is often more subjective.

B. Relationship Genogram

Matrix of Relationships

The following chart is a summary of relationships shown in the relationship genogram.

	Mary	John	John, Jr.	Bea	Kate	Sue
Mary		Conflict				Distant
John	Conflict			Very Close		
John, Jr.						
Bea		Very Close				
Kate						
Sue	Distant					

Source: "Relationship Spreadsheet" (Randy Gerson & Monica McGoldrick, 1985, p. 540).

Part C

The Details Genogram

Ask about:

- Specifics about people and events
- Medical problems
- Physical problems
- Mental, social, and psychological problems
- Start with immediate household then proceed with second and third generations.

Red Flag - This is often more difficult areas to ask questions about. Be cautious and patient and also respect the client's wish not to respond.

Parts A, B, and C are coded in genogram by symbols. See Key to Symbols for specific codes.

Improved practice effectiveness with use of genogram:

- engaging the family
- clarifying family patterns
- reframing and detoxifying family issues
- assessing the resources for solutions and problem solving

Source: Erlanger, 1987, p.2

Consent for Release of Information
to the Division of Vocational Rehabilitation

I hereby authorize the Rehabilitation Counselor to release the completed Interview Form that was conducted by _____ during an interview with me on _____ to authorized representatives of the American Indian Rehabilitation Research and Training Center (AIRRTC). The purpose of the release of the completed Interview Form is for me to be a participant of the Research Project.

The completed Interview Form, upon written consent, will be sent to Ms. Charlotte Goodluck who is the AIRRTC coordinator of this research project.

The Interview Form information will be used by the AIRRTC for a time period not to exceed 15 month following the date of my signature on the Consent for Release of Information. This Consent for Release of Information can be revoked by me at any time by writing a letter of revocation to the AIRRTC. I understand that this information will not be further released without my written consent, except by court order.

I understand that I can receive answers to relevant questions at any point. I also understand that the interviewer will provide me with information and ask the interview questions in my native language at any time upon my request.

I have read the Project Research description and the conditions of the Consent for Release of Information have been explained to me by the Interviewer and I understand them.

_____ _____
Interviewee's Signature Date

_____ _____
Signature of Parent, Guardian, or Witness Date

I wish to have the interview conducted in my native language _____ Yes
_____ No

Informed Consent Form
for use of the
Interview Information for Research Purposes

I hereby authorize representatives from the American Indian Rehabilitation Research and Training Center (AIRRTC) to use the information on the Interview Form that was conducted by _____ during an interview with me on _____ for research purposes.

No names or other personally identifying information will be used in the analysis or reporting of the data. I can withdraw my participation in this project at any time by writing to the Research Associate, Charlotte Goodluck at AIRRTC.

I understand that the Genograms/Ecomaps will be only handled by the AIRRTC in an area with restricted access to the information by the authorized representatives of the respective agencies.

I have read the Research description and the conditions for the use of the information on the Interview Form have been explained to me by the Rehabilitation Counselor and I understand them.

_____ _____
Interviewee's Signature Date

_____ _____
Signature of Parent, Guardian, or Witness Date

_____ _____
Signature of Rehabilitation Counselor Date

Procedures in Field

1. Attend training in Flagstaff on family assessment tools.

2. Conduct five interviews using the genogram with client.

3. Conduct five interviews using the eco-map with client.

4. Send the completed genograms, ecomaps and consent forms to:
Charlotte Goodluck, MSW
Research Associate
American Indian Rehabilitation Research and Training Center
Institute for Human Development-Northern Arizona University
P. O. Box 5630
Flagstaff, AZ 86011-5630
(602) 523-4791

5. These family assessments need to be completed by **June 30, 1990**.

6. If it is necessary the Research Associate will make field visits, conduct more training, and provide additional supervision regarding the assessments during the summer of 1990. (case by case only)

7. All completed family assessments must be sent in by **July 30, 1990** for evaluation and analysis.

8. Summary of findings will be sent to you by the Research Associate.

9. Project ends on **December 31, 1990**.

Native American Rehabilitation Research and Training Center
Workshop Evaluation Form
Genograms

Directions: Please rate the workshop by circling one number from 1 to 5 after each of the following items.

5 - excellent; 4- above average; 3 - average; 2 - below average; 1 - unsatisfactory

1.	Presentation						
	a.	Information on genograms	1	2	3	4	5
	b.	Instructions on genogram	1	2	3	4	5
	c.	Roleplay/demonstration/genogram	1	2	3	4	5
	d.	Curriculum materials	1	2	3	4	5

2. Comments on the workshop in general.

_____
_____
_____

3. Suggestions for preparing future workshops.

_____
_____
_____

4. Did you learn a new technique? If so, would you make any changes for the next training? If, not, please discuss why not.

_____
_____
_____

5. Strong points:

_____
_____
_____

6. Weak points:

_____
_____
_____

Thank you for your time and comments. *Happy genogramming!*

Native American Rehabilitation Research and Training Center
Workshop Evaluation Form
Ecomaps

Directions: Please rate the workshop by circling one number from 1 to 5 after each of the following items.

5 - excellent; 4- above average; 3 - average; 2 - below average; 1 - unsatisfactory

1.	Presentation					
	a.	Information on ecomaps	1	2	3	4	5
	b.	Instructions on ecomaps	1	2	3	4	5
	c.	Roleplay/demonstration/ecomaps	1	2	3	4	5
	d.	Curriculum materials	1	2	3	4	5

2. Comments on the workshop in general.

_____
_____
_____

3. Suggestions for preparing future workshops.

_____
_____
_____

4. Did you learn a new technique? If so, would you make any changes for the next training? If, not, please discuss why not.

_____
_____
_____

5. Strong points:

_____
_____
_____

6. Weak points:

_____
_____
_____

Thank you for your time and comments. *Happy ecomapping!*

PART H

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